

582 married with the Kamchadal. In olden times the Koryak on the border of
619 the ancient Tungus-Koryak territory, near Tauysk, undoubtedly intermarried
with the Tungus. Of late years the Reindeer Koryak of the Gishiga and
Varkhalam Rivers have intermarried with Tungus women, and *vice versa*.
Since the close of the eighteenth century some of the Russianized Maritime
Koryak of the Okhotsk Sea in the villages of Yamsk and Tumanskoye have
intermarried with the Yakut.

[727] Russo-Koryak half-breeds are found in the Russianized settlements of
Nayakhan, Yamsk, and Tumanskoye, and in Russian villages of that region.
The Koryak intermarried with the Chuvantzy and with the Yukaghir at the
time when they were waging war¹ with them, and took their women prisoners.

165 MORTALITY, FECUNDITY, and EXTREME AGE. — To get an idea of the rate
853 of mortality among Koryak children, I copied from the records of seventy-one
married women whose measurements we had taken, the number of their living
and dead children. Of 278 births; 160 individuals lived, and 118 (42 per
cent) were dead.² The ages of the dead children are not indicated; but, since
about half of the mothers were not quite thirty years old, the children must
have been young when they died. As everywhere, so among the Koryak,
most of the children that do not survive die during the first year of their
lives. This may serve as an explanation of the Koryak belief that children's
souls are timid, and that therefore children are more subject than older
persons to attacks from evil spirits. For this reason, children are placed
under the special protection of the household penates.³ Notwithstanding this,
the mortality of children is enormous in comparison with that of civilized
nations. This is the more remarkable, since the Koryak women nurse their
children, and not infrequently continue to do so until the children are three
years of age. As is well known, the great mortality in civilized countries
among children in their first year is due to artificial feeding. It should be
[164] noted, in connection with the number of deaths among the Koryak children,
that the records were taken by me just after an epidemic of measles, which
had proved very fatal to children of all ages. The mortality of children is
the same among the Reindeer as among the Maritime Koryak. Dividing the
above number of children into two groups, according to their origin, I obtained
the same coefficient of mortality in both groups. Apparently the difference
in the mode of life of these two groups has no effect on the mortality in
childhood.

842 In order to arrive at some conclusion concerning the fecundity of women,
I singled out from the above number of women all those over thirty-nine
years of age. Koryak women grow old at an early age, and forty years in
most cases may be considered as the age-limit for procreation. Thus I found

¹ Still-births and miscarriages are not included here.

² See Part I, p. 101.

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which the husband shut his eyes to his wife's liaison with their herdsman; but the husband was a sickly man, and, besides, the herd belonged to his wife. I learned of another curious case on the Taigonos Peninsula. A man, being informed that his wife was visited by his neighbor while he himself was absent, said to the offender, "If you like my wife, don't visit her secretly, but take her altogether, only give me your daughter in exchange." The neighbor complied with so wise a proposal, and they exchanged the women; the neighbor, as luck would have it, having a grown-up daughter.

TREATMENT OF CHILDREN. — The birth of a child is a joyous event, and marked by a feast, to which guests are invited from other houses, or, among the Reindeer Koryak, from other camps. This festivity is called *Añanavis-xatin* ("woman's feast"). Among the Maritime Koryak, all women and girls of the village are invited in. Men are not admitted at all; even the master of the house leaves his home. The main dish consists of gruel or pudding made of flour, blood, meat, and fat. This pudding is called *ta'knañoika* ("bearing-blessing"), symbolizing the future welfare of the child. The Reindeer Koryak, on the occasion of the birth of a child, kill one or more reindeer, and invite men and women to the feast; but the women eat apart from the men, in the sleeping-tent of the young mother, while the house-master entertains the men in the outer tent. The Reindeer Koryak make the same kind of pudding as the Maritime Koryak, and call it by the same name.

I have already spoken¹ of the taboos to which the young mother is subjected, of the care taken to guard the child against evil spirits, and of the divination ceremony while giving a name to the new-born. According to the statements of Koryak women, confinement is easy. In each settlement there is an experienced woman who acts as a midwife. The navel-string is cut with an ordinary iron knife. This knife is not used again until the child is able to walk. The new-born child is rubbed with moss, and immediately placed in a combination-suit,² which takes the place of a cradle. The child is rocked by the mother in her arms, or placed in bed by her own side. On the flap³ between the child's legs moss is laid, which is frequently changed. The child is nursed up to the age of two or three years, unless a second pregnancy of the mother prevents her from doing so. At a very early age the child is given pieces of fat of reindeer or seal to suck. I was told that, if the mother dies during or soon after confinement, the child is killed and cremated with the mother, as artificial feeding is impossible with the Koryak's means of existence.

The Koryak are very fond of children. They take good care of them and fondle them. Children are beaten very rarely, and yet they are meek and obedient. I have often marvelled at the authority exercised by the elders over the children. I related the case⁴ of a girl of about nine who consented

¹ See Part I, pp. 100, 101.² See p. 601.³ See p. 602.⁴ See p. 591.

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that are rich, as soon as the child is born, set apart for him a certain number of rein-deer, which however he cannot claim 'till he comes to maturity. The old women give names to the children, with the following ceremonies :—They set up two little rods, which they tie together with threads, to the middle of which they hang a stone wrapped in a piece of sheep-skin; then they ask of the stone in a muttering voice the name they shall give, and running over those of several of their relations, whatever name the stone shakes at they give to the child. The child-bed woman does not shew herself nor come out of the hut for ten days; if they are obliged to remove their habitations during that time, she is carried in a covered sledge. They give their children the breast 'till they are three years old and upwards; but they use neither cradle nor swaddling cloaths.

They carefully attend those who are sick, and their *Shamans*, or conjurers, treat them in the manner above related; but they know nothing of the virtues of drugs or plants.

They burn their dead in the following manner :—Having first dressed them in their finest apparel, they draw them with those deer which they think were their favourites to the place where they are to be burned. Here they erect a great pile of wood, into which are thrown the arms of the deceased and some household furniture, such as their spear, quiver and arrows, knives, hatchets, kettles, &c. Then they set fire to the pile; and while it is burning, kill the deer that drew the corps, upon which they feast, and throw the fragments into the fire.

They celebrate the memory of the dead only once, and that a year after their death. All the relations then assemble; and taking two young rein-deers that have never been in the draught, and a great many deers' horns, which they have been collecting through the whole year for that purpose, they go to the place where the body was burned, if near, or if at a distance, to some other high place, where they kill the deer;

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